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1833
EDUCATION BOARD OF IRELAND.

SPEECHES

DELIVERED

BY THE REV. J. B. M'CREA,

IN THE

PROTESTANT CONSERVATIVE SOCIETY,

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S P E E C H,

DELIVERED 4TH SEPTEMBER, 1832.

Rev. J. B. M'CREA—Mr. Chairman—From the impression produced by the learned member who has just ceased to address you, I may well fear I shall be considered tedious in what I have to offer upon the motion which now comes before the meeting—

As in a theatre the eyes of men

After a well-graced actor leaves the stage,

Are idly bent on him that follows next.—(Hear.)

Nevertheless, Sir, I shall venture a little at length, upon a subject on which I am most anxious to carry with me the sympathies of this meeting and of the Protestant community at large—(hear, hear). To friends outside this assembly, who identify my connection here with the representation and defence of a considerable interest, I shall first offer a word of explanation, for not having earlier made this stand on its behalf. When, upon a former occasion, my respected friend on the left (Mr. Mayne,) brought forward the subject of the ministerial education plan, it was my intention to have supported the motion of which he had given notice, and which he was led to withdraw in deference to the expected interference of those who are the proper guardians of the public morals. I do not regret, Sir, that I was last week induced to forego the order of the day. The eloquent and comprehensive exposé, by my honorable

friend, (Mr. G. A. Hamilton) of the niggard policy by which the interests of Ireland are everlastingly blighted, was a most important speech, and developed a talent for public business, which will have its legitimate influence, I trust, on the occasion that must soon arrive—(cheers.) But, Sir, to approach the particular question. Among the many topics embraced by this Conservative body, there are none of greater importance in themselves, or that involve consequences of deeper interest, than those which affect the religious institutions of our yet Protestant empire—(hear, hear.) With every respect for the opinions of gentlemen who would divest our proceedings of a religious cast, and objectionable as is the affectation of sanctity on all occasions, I yet consider it the glory of the Conservative Society, its grand distinctive feature of pre-eminence among the political confederacies of the age, and the certain pledge of its final triumph over the intrigues of faction and the clamours of fanaticism, that it is grounded and rooted in the religious feeling of the nation; and that its object is to maintain the union of the Bible and the Crown—the supremacy of God and the legitimate influence of the estates of the realm—(cheers). It was the saying of a great person, Sir, that a bad man cannot make a good statesman; it is equally true, that what is base in principle must be pernicious in practice, and that what begins in vice must end in vanity—(hear). In fact, if there is a Power above us, who controls the ways of men—if in the constitution of His moral government there be an immutable system of retribution bound up with the transac-

tions of the world—then it is evident, that what is consistent with the revealed will of God, must be the health of the people and the law supreme—(hear). In the recognition of this principle, Sir, our fathers framed that constitution we would jealously defend, which makes Christianity part and parcel of the law of the land. In the recognition of this principle, we are led to identify our national glory with the moral virtue of the people, and the moral virtue of the people with a general diffusion of the Word of God—(hear and cheering). Such, in the days of other times—days which all of us can remember, and on which we linger with pleasure—such were the healthful maxims that guided our leading statesmen, and directed the conduct of our gracious Sovereign.—And in those days the kingdom flourished—(applause). In the reign of that pious King, whose desire it was “that every child in his dominions might be able to read the Bible, and have a Bible to read,” and the chief monuments of whose glory are the thousands of Scripture schools which ornament the cities and villages of the empire,—the wisdom of our councils—the success of our arms—the prosperity of our commerce—the strength of our colonies—the diffusion of our wealth—the contentment of our people—the influence of our policy—and the admiring terror of our name—at once rewarded the holy patriotism of the monarch, and made us, like another Israel, the glory and the envy of all lands—(cheers). So true is it—

———*Nunquam libertas gratior extat,
Quam sub rege pio.*

How different, alas, the political condition of Great

Britain in the reign of William the Fourth and that of George the Third—(hear, hear). In what do we now see the sagacity of the national councils and the political philosophy of our statesmen? Abortive experiments and mischievous innovations; arrogant invasions of the prerogative; insolent menacings of the aristocracy; a wantoning with the passions and trifling with the prayers of the community—(hear). What is our army? a bugbear to the people. Our commerce? a dead weight upon the national energies. Our wealth? the monopoly of public gamblers. Our colonies? hot-beds of anarchy. Our popular feeling? madness. Our foreign influence? contempt for treaties. Our name? a proverb, a hissing, and a reproach—(hear, hear). Now, Sir, to what, I ask, are we to attribute this awful discrepancy, after the parenthesis of a few short years,—this fever within, and eruption without, and danger around? Lord Bacon has given us a clue in his essay on innovations. “It is good not to try experiments in states, except the necessity be urgent or the utility evident; and well to beware, that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation; and lastly, that the novelty, though it be not rejected, yet be held for a suspect”—(hear). Sir, there is a moral cause for every sensible calamity; and sure I am that the existing evils of our country, commercial, agricultural, and political, are at once the natural and judicial consequences of the religious degeneracy of the state. I trace them to the infidel spirit imported from the Continent of Europe at the close of the war; which

broke out like a pestilence in the reign of George the Fourth, desolating the moral principle of the nation, by reducing it to the base standards of French and Spanish virtue—(hear). I trace them to the liberalism and licentiousness which invited the aggressions and yielded the demands of reviving Popery; and which have at length proceeded to lay violent hands on our holy institutions, and to trample under foot the immaculate oracles of God—(hear, hear). That last bold act of innovation, which committed the culture of the public mind of Ireland to Jesuits, Deists, and Latitudinarians; which the State Secretary has eulogised; and which it has been put into the mouth of Majesty to extol; is an absolute proclamation of war against Protestant liberty, a positive proscription of the Protestant faith, and a decided assertion of the jurisdiction of the Pope in the education of our Protestant people. To the manner in which many friends of liberty and truth, at both sides of the channel, have been deluded and betrayed into a sanction of the Government Board of Education, I am most anxious to open the eyes of our Scotch and English friends in particular—(hear). Much equivocation has been uttered in high places as to the authority and operations of that board; and this itself is presumptive evidence of the designs of the party by which the motley and nefarious conclave was created—(hear, hear). A few extracts from what is reported to have been said in parliament, by the Irish secretary and other honorable members, and the statement of some facts in the progress of the new system, will preclude all doubt

that its true design is to re-establish in this country the ascendancy of the Papal hierarchy, which Earl Grey has declared to be most fitting for Ireland—(hear, hear). On the 6th of July Mr. Gordon, in presenting a petition against the new plan of education, took occasion to quote from the official prospectus of Mr. Stanley, that the scheme of his Majesty's Government was "one from which even the suspicion of proselytism should be banished; and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any." Again, that "one of the main objects must be to unite in one system children of different creeds." Now, how far this indiscriminate admission and non-interference with the peculiar tenets of pupils have been exercised, was instanced in the course of the debate. It was shown that many of the schools which had been liberally assisted by the Board were purely religious establishments, in connexion with monastic and similar institutions, in which the doctrines of the Romish Church were regularly taught. In one of them there was an altar in the centre of the school; they had mass at nine, spiritual reading at twelve, catechismal instruction at three, and prayers at four. To be sure, this school was not exclusive in its admissions; for, like the "Gentlemen" of Townsend-street and Booterstown Chapels, and the officiating persons at the idol temple in York-row, "*dedicated to the glorious Mother and honor of Carmel*," whose placards so often meet our eyes on the north-wall of Trinity College, its conductors are nothing loath to admit children of "all

denominations" to the full benefit of instruction in beads and benedicites—(hear, hear). I am aware that an attempt has been made to confute these facts; but with the characteristic imbecility of the individual whose recreant vindications admit everything with which his party are charged—(hear).—An illustration of Mr. Stanley's non-interference scheme is given us in his own explanation to Mr. Shaw, on this hon. gentleman's allusion to the understanding of the General Assembly of Scotland, that the Scriptures were *bona fide* to be read in school hours. Mr. Shaw's remark is supported by a statement made by Dr. Chalmers at Edinburgh, "that the new plan of Education for Ireland was an approximation to what was laid down by the General Assembly." In proof of this, he read from a letter of the Irish State Secretary, "that whilst the Kildare-place Society made it compulsory on all to read in school hours a chapter of the Bible each day;" "this will still be allowed to all Protestants, only it will not be allowed to be enforced on Catholics;" in fact, that "nothing could be more unfounded, than the allegation of its being intended to take away the Bible from the Protestants." The right hon. Secretary states, "if the Protestant instructors wished the Protestant children to read the Bible as a school book, they might have those children much earlier or later than the ordinary school hours; but that the hours of combined education could not be interfered with." Generous non-interference! matchless liberality! if Protestants will read the Scriptures, to learn the will of God, they shall at all events do so under such a

ban, that the Popish doctrine of penance shall be practically taught with every lesson of divine morals they receive. Like the Apostle, when permitted to speak before Agrippa, whilst his hands are bound with a chain, their partial liberty shall be associated with a degradation and a punishment for their temerity—(loud cheers). Now, how, I would ask, is this scrupulous avoidance of peculiar tenets regarded on the other side? Why it appears, that with full sanction of the Education Board, not only are Roman Catholic children permitted to use in those schools and in school hours the emblematic devices of their system—pictures, crosses, crucifixes and beads, offensive or luring as they must be to the children of Protestants—not only is it allowed for altars to exist and mass to be mumbled; but that tablet cards are actually supplied by the Board, entitled, “Extracts from the Catholic Spelling Book,” containing lessons from St. Augustine and St. Bernard—(cries of hear, hear). Ah, Mr. Chairman, little did the Evangelical brethren in Scotland and in England think—when they looked to the repeal of the Papist restriction acts, as tending to conciliate the vulgar feelings, and to destroy the pretexts for insubordination, in Ireland,—to bespeak the favorable attention, and facilitate the conversion, of the deluded slaves of Rome,—that they were paving a path for the march of the man of sin, to re-assume the double bladed sword of spiritual and secular domination—(hear). Little did they imagine that the practical interpretation of the conservative oath of Popish legislators, would be the open denouncement of every Protestant institution in Ireland;—

that so soon we should be challenged with the fabulosity of our Bible, which Leo XII. but six years ago designated a "*a gospel of the devil*;" and by the highest authority be called to surrender the inspired charter of our salvation for the traditional counterfeits of monastic invention—(cheers). Sir, we cannot, we dare not longer remain passive. The alarm must be sounded through the ranks of Protestantism; and the cry of "NO POPERY" must again be raised—(loud cheers). My gallant and reverend friends, Mr. Boyton and Captain Mayne, have adverted to the awful perversions of Holy Scripture in the manual prepared by the ministerial Board. I have possessed myself of that work, and beg to call your attention to its character and contents. Mark, Sir, I beseech you, the subtle and insidious spirit it betrays—(hear). In the preface to these "Scripture Lessons," so called, the modest and veracious translator "averts that he has not been influenced in his rendering of any passage by peculiar religious views;" "that these lessons are drawn from the Sacred Volume;" and "translated literally from the original;" and that they have been "levelled to the understandings of children and youth at school." I am unwilling to make this presence an arena of philologies or polemics; but, in the presence of senior and superior schoolmen, I will say for this ignorant pedant, that not only is a *literal* translation of the original Scriptures an impossibility, but that he has neither attempted a close translation from the original, nor does the work before us evince even an elementary acquaintance with the sacred languages—(hear).

This conceited Jesuit, whether Protestant or Papist, has shown an equal lack of learning and common sense, in reducing the Scripture lessons to a level with the capacities of children. In proof of this, Sir, we find an erudite and important emendation of the 18th v. 104th Psalm, which in the authorised version is, “the high hills are a refuge for the wild goats, and the rocks for the conies.” In the book before us, *totidem verbis* from the Douay translation, we read, “the high hills are a refuge for the antelope, and the rocks for the shaphans.” Shaphans? says an honorable friend on my left, what are they?—Why, the note at the foot of the page, says—“shaphans, rendered conies in the authorised version, and irchins in the Douay, an animal now generally believed to be somewhat like a rabbit, which inhabits the rocks of Mount Libanus. This animal is called the Daman-Israel, and agrees to the various notices of the shaphan in Scripture. We have given the original Hebrew name shaphan, having no name equivalent to it in English.” Now, Sir, here is a specimen of simplicity; and as *shaphanim* is the original Hebrew term which our translator, under the eyes of his colleagues, condescendingly renders *shaphans*, to express some such animal as a “hedgehog” or “wild rat,” it is a tolerably good specimen of their competency and anxiety to give an improved and a more faithful version for the benefit of children—(laughter and cheers). Sir, the word shaphan is also a proper name in Scripture, and was borne by a pious and patriotic state secretary in the days of good king Josiah. It is remarkable, too, that he was

the person who recovered the Book of the Law of the Lord, and brought it to the King, when it had been lost amid the rubbish of the temple; and who received the royal commandment to have it transcribed and circulated among the people—(hear, hear). Probably the translator had an eye to this; and imagined that the proper name would be equally acceptable in a certain quarter with the appellation of the more testy and disgusting animal—(hear). But this affected scrupulosity about an insignificant generic term is not without design. A few pages beyond this, the clumsiness of the cloven foot more flagrantly breaks through the disguise of indifference to peculiar religious views and anxiety for strict rendering. Upon the 15th v. of the 3d Genesis, which, like the former passage, is literally from the Douay version, with the exception of a pronoun, we read—“I will put enmities between thee and the woman, and between her seed and thy seed; *it* shall crush thy head, and thou shalt lie in wait for his heel.” In a note upon this verse, which is a thousand-fold more artful and pernicious than were the worst distortion of the text, we read again from the Douay, “*It* shall crush, &c. *ipsa*, she, the woman; so divers of the fathers read this place, conformably to the Latin; others read it *ipsum*, viz. the seed. The sense is the same; for it is by her seed, Jesus Christ, that THE WOMAN CRUSHES the serpent’s head.” The sense the same, Sir! why it were as reasonable to make the mother of Noah and the son of Lamech the same person as to make the woman and her seed the same thing—(hear, hear). Sir, this bungling attempt to

deify the Virgin Mary is too palpable an illusion ; the brazenness of which is equalled only by the folly of the men who could venture its intrusion—(loud cheers). Reverend and learned friends will agree with me, that what is said of “divers fathers” who are unnamed, and of conformability with the Latin, which if true were no authority at all, is just as false as the assertion that the alteration agrees with the original. The only father who affects the sense of the Papists is the disingenuous author of the Vulgate ; and neither does the best Latin, the Greek, nor the Hebrew permit any such false construction or equivocal sense as is thus idolatrously and blasphemously forced—(hear, hear). The strength and beauty of the sublime antithesis in the text, as well as the fundamental doctrine of Redemption by our Lord Jesus Christ, which it predicates, identify the pronoun “it” in the beginning of the clause, and “his” at the end, with the antecedent “seed ;”—whilst the Clementine and some editions of the Sextine Latin *ipse*, the Septuagint Greek *autos*, the original Hebrew affix of *Yeshuphecha*, all concur with the old English translation “he,” and the French to proclaim the temerity of this modern Jesuit and his compeers, in attempting to foist their spurious and ungrammatical reading as a “*literal* translation from the original !!”*—(cheers). In fact, the whole of the book which the

* It is remarkable, that the Rev. Mr. Carlile, who has declared himself to be the translator of this notable manual, whilst he informs the world, in a vindication of his garbled work, that “*more than once* he has read the *whole* of the Hebrew Scriptures, with the Chaldee passages that occur in them, together with the translations and critical notes of Horsley, Good, Schultens, Louth, Blaney, and Newcomb, the translation of the New Testament into Hebrew, (!!!) &c. &c.,”—he has left without explanation the glaring compromise above exhibited, and *more than forty other instances* of deviation from the “*literal*” construction.—

Commissioners “unanimously and earnestly recommend, not only as truth, but as truth recorded under the influence of inspiration,” for the instruction of the Protestant youth of Ireland,—whilst the Bible itself is peremptorily forbidden,—is no other than a revisal of our incomparable version by the Popish and Socinian Scriptures—(hear, hear). Wherever it is possible to find a pretext for reflecting upon the authorised translation, and contributing to the importance of the “Douay” version, the most ready and specious advantage has been taken; whilst most of the simplifications, as they are called, are ludicrously characteristic of the genius which explains “daily” or “sufficient” bread, by the term “*supersubstantial*,” “Comforter,” by the softer word “*Paraclete*”—“Syrian,” by “*Aramite*,”—“leviathan” by “*dragon*,” and “camel’s basket,” by Connaught “*car*”!!—(laughter and cheers). Thus, in the 19th century, in a Protestant empire, and in concert with a functionary of the Bible Society, the monument of the pious and learned labours of forty-seven consentaneous men of God, the prime of the schools and of their age, aided by the works of Bede, and Alfred, and Jerome, and Wickliffe, and Coverdale, and Tyndall, and Cranmer, and Luther, and a host, is assaulted by the pigmy hand

In several of these false readings of the sacred text, Mr. C. has done the most audacious violence equally to the original, and the true renderings, which are ready to his hand in the common version. Of a character with the idolatrous construction respecting the bruising of the serpent’s head, is Mr. C.’s most gratuitous sanction of the Popish *argument for the mass*, in the mistranslation of the 18th verse of the 14th chapter of Genesis. In this place he has not only done violence to the Hebrew, the Greek, and the English text, but with a criminal affectation of liberality to his popish colleagues, has travelled beyond the doctors of Douay themselves to prop up the baseless fabric of their “sacrificing priesthood.” The church of which Mr. Carlile is nominally a minister teaches that the offering of Melchisedech was neither eucharistic nor sacramental, but a mere oblation of charitable sympathy and generous hospitality.—*See Assembly’s Annotations*,—*London Edit.*, 1651.

of a conceited and pragmatic hireling, under the protection of the government, at the instance of an aristodemocratic adventurer. My honorable friend apprised us, on a former occasion, of a liberty still more flagrant, if possible, than what I have exposed, which has been taken with a passage of the New Testament. I refer to a mutilation of, or nullifying comment upon, the 2nd verse of the 3d chapter of Matthew—by which the word “repent” is said to have been expunged, or explained to harmonize with the Popish reading “do penance.” Upon this fact, Sir, I am not able to speak with the same confidence as upon other points; the second part of the lessons being yet unpublished. Judging from what has been ostensibly done to restore the abominations of Popery, and from the yet uncontradicted challenge upon this further and glaring perversion, I am disposed to think it is so; nor will it surprise me to find some passage in favour of image worship, and purgatory, and *hocus pocus*, (see note p. 14) before the experiment at Reformation to Popery is completed—(hear, and cheers). Sir, whatever may be the influence of these things upon other men, to me they are absolutely appalling. They answer the description given by God himself, of a nation rushing upon its ruin, that “the prophet and the priest are become profane,” and, considering who are the suicidal agents, lead us to exclaim, “O judgment, thou art fled to brutish beasts, and men have lost their reason”—(hear). It is not surprising, Sir, that licentious politicians should aim, by little and little, to invalidate the doctrines of that holy book which condemns ambition,

corruption, and oppression—(hear)—for so long as the knowledge of Divine truth is the essence and the element of civil freedom, so long *litera scripta manet* must form an impregnable barrier to the encroachments of infidel tyranny—(hear). It is not surprising that the gloomy and despotic genius of Popery should address itself to extinguish the light of revelation, and to subvert the foundation of the church of the living God, which is the pillar and ground of truth; and that too with an affectation of candor and compromise most plausible and deceptive. Popery is notoriously the antichrist, exalting itself against God, and making void his commandments by the traditions of men. In the versatility of its vaunted unchangeableness it can with facility adapt itself to all systems—the paganism of Japan, the idolatries of Mexico, the infidelity of Germany, and the liberalism of Britain; and mysteriously subordinates all circumstances to its insatiable pantings after predominancy—(hear, hear). But it does surprise me, I confess, to find those on whom specially devolves the conservation of God's oracles, and the duty of maintaining the integrity of the gospel, yielding to the artful intrigues of avowed enemies to the authority of the Most High—(hear). For the reverend and learned dignitary who should represent the Protestant Episcopal Church at the Board of Education, I entertain every personal respect. In official conferences I have had occasion to hold with his Grace, I have found him urbane, frank, and generous—(hear). But his conduct on this question of Education seems to illustrate the truth of that very book

he would surrender to the censorship of arrogant and imperious Rome, that great men are not always wise, and evil communication corrupts good manners—(hear). I am really at a loss by what terms to describe the reciprocal conduct of the rival dignitaries, in surrendering to temporal expediency a cardinal doctrine of their respective churches—(hear, hear). What! a Protestant expunge from the manual of instruction the vital and essential doctrine of Immanuel's pre-eminence, because a Papist chooses to divide the glory of his virgin divinity! What! the ensign of eternal life to sinners to be struck by the watchmen of Zion, because a misgiving conscience or an insidious spirit yields, or pretends to yield, a delusive invention of peculant priestcraft!—(cheers). Why, as Jews and Gentiles combined to crucify the incarnate Word, so by this Board of Education Protestantism and Popery have become confederated to suppress the inspired Word—(hear). It cannot, it must not be, that we remain indifferent or inactive—

Should all the forms that men devise,
 Assault our faith with treacherous art,
 We'll call them vanity and lies,
 And bind the Bible to our heart—(cheers).

A few words more and I have done. In that volume of ancient Chronicles which the sceptic and the cosmopolite may call an old almanack, but which that foolish and insignificant sect of people called Christians, designate, *par excellence*, THE BIBLE, I read, that "whatsoever was written aforetime was written for our learning"—"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make known to

their children; that the generation to come might know them, even the children that should be born; who should arise and declare them to their children. Therefore we will not hide them from our children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done." "The law of the Lord is perfect"—"every word of God is pure"—"he that hath my words let him speak my words faithfully"—"Hearken unto all the words which I command you, for it is not a vain thing unto you, because it is your life." By a political fiction, Sir, the King can do no wrong; by his royal prerogative he possesses much power to do right. Acting on the advice of those who are nominally responsible to the country for their errors—but who are safe in the impunity which their demoralising policy has secured for them—his Majesty, as "Defender of the Faith," has been betrayed into an awful exercise of his jurisdiction—(hear). He cannot know the character or effect of the Irish Education Board. It is our duty as faithful subjects, as consistent Protestants, as practical Christians, to apprise our Sovereign of the danger to his crown and dynasty into which he has been betrayed; and the aggravated offence to the King of kings which he has committed. It is for us, too, to set an example to the nation, by pledging ourselves to support, at the approaching elections, gentlemen of Scriptural principles; and in the mean time, endeavour to call forth the slumbering spirits of our brethren, in every section of the empire, to resist the encroachments of the man of sin. We should call upon them, by the hallowed names of

Wickliffe, and Luther, and Usher, and Knox—by the godly example of our forefathers—by the best interests of our posterity—by the responsibility of our Protestant profession—by all that is dearest in time and needful for eternity—to plight their life-blood against the revival of debasing and enslaving Popery; and to proclaim with one loud voice, that like a thunder peal shall break the cloud that gathers round us—**THE BIBLE, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS!**—(loud and continued cheers). The Rev. Gentleman concluded by moving the following resolution :—

“That an humble address be presented from this Society to his Majesty, as
 “ ‘Defender of the Faith,’ setting forth the attempts that are being made by the
 “ Education Board of Ireland, to invalidate the authorised version of the Sacred
 “ Scriptures, and to palm upon the people a spurious version under the name of
 “ ‘Scripture Lessons,’ calculated to subvert the Church of Christ and to establish
 “ Popery in this country. That we pray his Majesty to command the immediate
 “ dissolution of that Board—the destruction of all books called ‘Scripture Les-
 “ sons,’ and ‘Extracts from the Catholic Spelling Book,’ which it has caused to
 “ be printed, and to withhold his assent from any further grant of funds to such
 “ object by the House of Commons.

“That a Committee be appointed to prepare the address, consisting of the
 “ Rev. Dr. Prior, the Very Rev. the Dean of St. Patrick’s, Captain Mayne,
 “ Joseph Napier, Esq., and the Rev. J. B. M’Crea.”

The Rev. Doctor PRIOR, S.F.T.C.D., in a few brief observations, seconded Mr. M’CREA’S motion.

S P E E C H

ON BRINGING UP THE ADDRESS, 6TH FEB., 1833.

The DEAN of St. PATRICK'S having moved for the order of the day on the Irish Education Board,

The Rev. Mr. M'CREA rose and said, Mr. Chairman,—In bringing up, at the end of four months, the Address to his Majesty on the important subject of Education, I feel it due to myself and the Society, to say a few words, that may prevent a misunderstanding of the reasons for so long delay—(hear).—Constituted in great part, as this Society is, of the Evangelical Clergy and leading members of the religious community in Ireland, the Christian world has a guarantee that the dearest interests of the state, identical with the institutions of godliness, can never be considered in this assembly as only of secondary moment—(hear, hear)—that not to any prevailing disrelish for topics of a religious nature, or to any premeditated suppression of matters affecting our spiritual privileges, is to be ascribed that preference of questions merely secular which sometimes occurs. The Protestant Conservative Society, Sir, is acknowledgedly a political body, associated for political purposes; but these are not the politics of faction or of party, nor are they men whose views are narrowed by the maxims of isoterical origin.—Its politics are those of enlightened Christian pa-

triotism ; and many of its constituents are persons who feel and know, that “he is the freeman whom the truth makes free, and all are slaves beside”—(cheers). Sir, the delay which has followed the introduction of the present question has been owing entirely to accidental circumstances ; circumstances, however, that indicate a special Providence, in leading to the revival of a subject which involves all that is precious to us as Christians and as Britons—(hear, hear). Natural as it is for us to grow weary in well doing, and after excitement to fall into lassitude, it is equally natural for infidelity to be ever vigilant, and for superstition to be unceasingly active—(hear). As my reverend friend (the Dean of St. Patrick’s) formerly hinted, we may presume upon the intelligence and integrity of the nation, for the stern and inflexible resistance of those measures by which dignity and authority seek to enslave and to degrade our people ; but it should be remembered that the faculty of reflection is easily soothed—that the vulgar mind is soon led captive—that it is more difficult to plant and to nourish the exotic of truth, than to scatter and to cultivate the indigenous seeds of error—(hear, hear). Whilst men sleep the enemy sows tares. We must not suppose, Sir, that by one protest against the encroachments of spiritual wickedness, or by occasional and reiterated repulsions of the adversary, we can preserve our sacred institutions inviolate ; but by a constancy of practical and determined zeal, which all the waters of strife cannot quench—a zeal that is fanned by the storms which it evokes, and which grows stronger and stronger as

it is resisted ;—it is by a spirit and a conduct like this, Sir, we can alone legitimately defy the combinations of power, and wealth, and artifice, to spoil the ark and suppress the oracles of God—(loud cheers). Sir, in drawing up the Address which I have the honor to submit for your adoption, the framers of it were influenced by a common conviction, that the Ministerial Board of Education for Ireland is a further developement of that deep-laid system of jesuitical intrigue which has for many years sought the re-ascendancy of Popery in Europe—(hear)—and determined on its supremacy in Ireland—(hear, hear). For my own part, Sir, when I find the Premier of the British Government taunt the Ministers of the Gospel, and offer patronage and pension to the priests, in Ireland—when I see the brother of the British Chancellor of the Exchequer among the favored clergy of the papal government, appointed to an important ministry in England, and led to hope for the scarlet badge of candidate for popedom—when I find a British King's adviser in intimate communion with the richest cardinal in Europe, and this cardinal a resident in England—when I perceive the Secretary of State for Ireland in the same year eulogising and contributing to the Scriptural Institution at Kildare-street and anon echoing Pontificalslanders against that Society, I have no doubt as to the awful despotism in which this dark progression of arrogance and recklessness will eventuate. With the blessing of our God, however, we will put to its ultimatum the era of satanic triumph—we will resist even unto martyrdom striving against sin—we will rally a remnant

of grace to protest against the usurpation of our Lord's authority; and to preserve a heaven, that in future ages may work out the corruption from Israel, and revive the liberty and happiness of the Church of Christ—(loud cheers). Sir, a few years only have passed, since a notable encyclic from the Vatican was assiduously promulgated in this country, to some extracts from which and the events that followed, I beg to call your attention. Among other things it is said, "In contempt of the traditions of the Holy Fathers, and against the celebrated decree of the Council of Trent, a Society is audaciously endeavouring to translate, or rather to corrupt the Holy Scriptures into the vulgar tongues of all nations; which gives reason to fear that the same thing may happen which has happened, that we may there find a bad interpretation, and instead of the Gospel of Christ, *the Gospel of men*, or what is worse, *the Gospel of the devil*. (Oh! shame!) We exhort you, venerable brethren, not to let your courage be cast down. You will have for you the power of secular princes," &c. &c.—(hear, hear). Here, Sir, we have a good specimen of the old *regime*. In what manner and with what promptitude this general order was obeyed by the modern crusaders in this country was illustrated by the simultaneous burst of denunciation from the altar of every mass-house in Ireland, by the very men who, like Mr. Stanley, some months ago admired and extolled a system calculated to raise the moral feeling and improve the social condition of the peasantry. We know the awful conflicts between the superstitious fears and the rational solicitude of the people

that then took place. We remember the sanguinary persecutions that deprived 300,000 souls of the means of moral discipline, and impressed them into bandittis of incendiarism and blood—(hear, hear, hear). We remember J. K. L.'s boasted commendation of the Kildare peasant, for taking with tongs, lest it should pollute his fingers, that book which sanctified the ark of God in other days, and burying it in his garden—(hear, and shame). We remember the abortive predictions of Pastorini, by which for three years the useful energies of the peasantry were paralysed, as they travailed in expectation of that eruption which was to bring down the reformed religion and establish the proud supremacy of their own—(hear, hear). We remember the commission of Education inquiry, at the instance of Doyle the Jesuit, and under the guidance of Blake, his consort, for which the whirlwind of popish agitation that heaven and earth had been worked to produce, was made the plausible pretext. Sir, we follow up this confederacy of spiritual wickednesses through the viceregency of a noble marquess, who, by “my lady’s chamber,” introduced a popish altar, a diurnal mass, a levee of titulars and jesuits to the vice-court of a Protestant empire—(hear, hear). And now sets in the rolling tide of popish desolation. Down fall the landmarks of our national faith, in the removal from the offices of state of all who are suspected to hold in reverence the inspired oracles of God. The Chancellorship—the magistracy—the County Benches, in every practicable instance, are filled with men who are expected to have no religion, or a religion which

is worse than none. The Charter Schools, being Protestant, are swept away—the Foundling Hospital, being Protestant, is overwhelmed—the Christian Knowledge Society, being Protestant, is destroyed—the Kildare-place Institution, being Protestant, is abandoned—the Hibernian School, being Protestant, is curtailed—the prison chaplaincies, where Protestant, are modified—the Church Establishment, being Protestant, is threatened with extinction—(loud and continued cheers). And what, the while, marks the ostensible progress of the man of sin? I will not dwell on the triumph of faction, when the gates of the capital were burst open, and the moloch of Popish dictation was raised to the legislative chair. The college at Maynooth still receives an annual grant of 9,000*l.* for the education of Romish ecclesiastics alone; Popish schools, colleges, convents, and cathedrals, now raise in every quarter their haughty towers, vieing in magnitude and magnificence with the architectural *chef d'œuvres* of Europe. Rival bells not only call the crowds to matins and to mass, but ring with studied and incessant annoyance to the worshippers in every Christian edifice within their sound—(hear, hear). Shoals of banished traitors, like locust armies, land upon our coasts, diffusing among our people the maddening influence of those doctrines which have made them execrable in other states—(hear, hear). Look, Sir, at the promenades and popular assemblies of our cities, the vestries and tithe meetings, the law courts, markets, fairs. See the numbers, the arrogance, the superciliousness of the men whom our fathers would have scorned to

set with the dogs of their flocks, while in frocks of Saxony black,

“ With Spanish neck-bands and with collars squared,”

strutting in the streets, simpering in the refectories, and elbowing our very nobles from the pavement; they are impregnating society with rebellion and frightening the isle from its propriety. O Scotland, England, Ulster, are these facts nothing?

“ ————— can such things be,
And overcome us, like a summer cloud,
Without our special wonder ?”

(cheers). Is there no latent spirit of a Knox within you, that these abominations may evoke, and that shall declare the way to banish the rooks is to pull down their nests?—(hear, hear, hear). Sir, this Education Board, this thing without a name, this heterogeneous alchymy, which is, forsooth to give life, and health, and happiness to Ireland, must be resisted. It involves our liberties, our lives, our eternal destinies. Wo unto us if we sleep it into magnitude. But how? Authority is its basis—power is with it—wealth sustains it—ignorance supports it—apostacy defends it—falsehood fortifies it. GOD IS AGAINST IT!—(cheers). Let us go forth to the help of the Lord against the mighty; and, in alliance with the everlasting arm, we must succeed—(hear). I shall not trespass to enlarge upon the nefarious and unworthy means which my very reverend friend has mentioned as being resorted to by the hirelings of that Commission.* In the able and elo-

* A public denial having been given by a Mr. T. Kelly to the Dean of St. Patrick's allegation, I feel it right to state that I have at this moment a letter from the north of Ireland, giving indubitable evidence of an insidious and unworthy agency to induce a poor schoolmaster to connect his school with the board;—it was indignantly rejected.

quent speeches of the officers of the Kildare-place Society, delivered at their annual meeting on Saturday last, an exposé has been given, which I would recommend to the Protestants of the empire, as a closing demonstration that the whole system is an invention of the father of lies, transformed into an angel of light. There is one fact, however, in the proceedings of that body, and the conduct of one unfortunate man whose vanity has made him its dupe, to which I must advert; the more particularly because my notice of it in another place has not been accurately reported. In the conflicting vindication of his recreancy, I understand, Mr. Carlile has stated, that the majority of the most enlightened dissenters are in favor of the government plan of Irish Education. Sir, it is a common thing for partisans to make monopoly of intelligence and liberality. I may not be, and those I represent may not be either enlightened or liberal; but I will state, without possibility of contradiction, that up to this hour, out of twelve orthodox dissenting ministers in Dublin, not one has yet spoken upon the subject. I do wish, indeed, that circumstances would constrain them unanimously to break their neutrality upon such a vital measure, and set an example better than expediency to their respective flocks—(hear, hear)—but, with one exception, I have not heard even a hint of their approbation of a scheme which is the child of liberalism, the engine of Popery, and the precursor of infidelity—(hear, hear, hear). Throughout the length and breadth of Ireland, I believe, the individuals who are favorable to it are exceptions to the common

feeling among Dissenters ; and those in England are either the members or the dupes of a politico-religious faction—composed, like the Board itself, of all opinions and of no opinions, whose object is aggrandisement, and whose means are misrepresentation—(hear, hear). I speak advisedly when I say, Sir, that English Dissenters who desired Emancipation as a means of opening up this island to the blessings of gospel liberty, have found these blessings more restricted by the increased influence of the priesthood ; that they now see the expanding hand of tyranny pushing back the streams of knowledge from the thirsting, feverish, maddened multitude ; and regard the pretended freedom of this education system as a cloak of maliciousness, and an act of the mystery of iniquity—(hear.) I must, as an Englishman, protect my British brethren from the calumny, and vindicate their jealousy of the truth—(cheers). In Scotland, it is true, some of the most eminent in the church and in the courts were favorable to the prospectus of the King's Minister in reference to the contemplated scheme ; but the real principle and operation of the system have already produced an extensive change in the Scottish mind ; and since Chalmers and Gordon have detected the fraud, and stood forth to defend the truth, the opposition of Scotland will daily strengthen and extend. God grant it ; for Scotland is a noble ally in the cause of Revealed Religion. Mr. M'Crea here entered into an analysis of the encyclic letter of Gregory XVI., issued in August of last year, which he said looked like the State Paper of a British official Papist, de-

claring an arrangement between our government and the court of Rome, for the political pacification of Ireland, on the ground of its cession to the holy see. After invoking, (said the reverend gentleman) the "heavenly inspiration of the most blessed Virgin, the Patroness and Preserver of the flock of Christ," his holiness observes, "this our Roman Chair of the blessed Peter, in which Christ has placed the main strength of the church, is most furiously assailed, no longer by secret undermining, but by a horrible and nefarious warfare openly and avowedly waged against her." All this "must be traced to the combination of those societies into which whatever is sacrilegious, flagitious and blasphemous in heresies, and in any of the most wicked sects, has flowed as into a common sewer." "Our duty is to *drive* the sheep into those pastures which alone are wholesome for them, and *not in the slightest degree suspected* of being pernicious." "Let those who are engaged in machinations, consider well that to the Roman Pontiff alone is entrusted the dispensation of the canons," &c. &c. "From the most *filthy* source of Indifferentism flows that absurd and erroneous opinion, or rather mad conceit, *that liberty of conscience is to be asserted and vindicated for all!!!* for what is more fatal to the soul, says St. Augustine, than LIBERTY OF ERROR?" Now, Sir, this liberty of conscience and liberty of error, for they are the same thing with Father Gregory, are the sacrifice claimed, and by the Education Board yielded, to his holiness, for the service afterwards rendered. And here follows the boon—"Wherefore laws both divine and human

exclaim against those, who endeavour by most shameful schemes of rebellion and sedition, to withdraw subjects from their allegiance to Sovereigns, and to precipitate those very Sovereigns from their thrones." Then follows, Sir, the usual slanders upon "Waldenses, Wickliffites, and other sons of Belial of that stamp, the off-scouring and disgrace of the human race, and who were so often deservedly anathematised by the apostolic see." Such, I repeat, Sir, are the terms of reciprocity between Somebody and the Pope, out of which the Education Board for Ireland has evidently sprung, and by which the reference of Ireland's distractions to the arbitration of Rome, has been foolishly made—(hear, hear, hear). After some further observations upon the non-appearance of the second part of the "Scripture Lessons," the Rev. Mr. M'CREA concluded amidst reiterated applause, and read the Address to his Majesty.

The Rev. Dr. PRIOR, Vice Provost of Trinity College, moved, "That the address be engrossed for signature, and be transmitted, for presentation, to the Earls of Roden and Enniskillen."

Sir GEORGE RICH seconded the resolution, which was passed unanimously.

